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THE SPIRITUALIST

C. P. CHRISTENSEN, Editor

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THE SPIRITUALIST

A Monthly Magazine devoted to Psychical Research and Occultism.

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Opportunity

They do me wrong who say I come no
more

When once I knock and fail to find you
in,

For every day I stand outside your door
And bid you wake and rise to fight and
win.

Wait not for precious chances passed
away,

Weep not for golden ages on the wane;
Each night I burn the records of the day,
At sunrise every soul is born again.

Laugh like a boy at splendors that are
dead,

To vanished joys be blind and deaf and
dumb;

May judgments seal the dead past with its
dead,

But never bind a moment yet to come.

Though deep in mire wring not your hands
nor weep,

I lend my arms to all who say "I can;"

No shamefaced outcast ever sank so deep
But he might rise and be again a man.

Dost thou behold the lost youth all aghast?
Dost reel from righteous retribution's
blow?

Then turn from blotted archives of the
past

And find the future's pages white as
snow.

Art thou a mourner? Rouse thee from thy
spell.

Art thou a sinner? Sins may be for-
given.

Each morning gives thee wings to free
from hell,

Each night a star to guide thy feet to
heaven.

Judge Malone.

Memphis, Tenn.

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No. 6.

Occultism in Daily Life

How We Can Apply Hidden Truths to Life's Pressing Problems.

By W. J. COLVILLE.

In many ears the word Occultism and all kindred terms have an unpractical if not an uncanny sound, and for that cause it strikes many persons with surprise when they hear of Occultism or Occult Science being intensely serviceable as an aid to the solution of the many pressing problems which confront us in our lives. As an antidote to this widely prevalent misconception it is necessary for all advocates of genuine Occultism to make it perfectly plain that what they mean by Occult Science has the closest possible connection with Physical Science; so close indeed is the union of the two that it is practically impossible to decide definitely where the one radically differs from the other.

With the discovery of radium physicists took a distinct excursion into the mysterious borderland between the definitely physical and definitely superphysical, and with the taking of this immensely important step came many dissertations in avow-

edly scientific periodicals, from the pens of renowned students of the external side of Nature, dealing with questions so closely allied to Alchemy that the general reader began to wonder whether the day had not arrived when the barrier between the spiritual and the physical, so long regarded as insurmountable, was not being actually removed. It had better be admitted, without any unnecessary parley or delay, that we are none of us in a position to dogmatize concerning natural and supernatural, nor can we be sure of our ground when we talk of the normal and the supernatural as definitely separable. Just as the seven hues of the rainbow blend one into the other and yet there are seven distinct colors discernible in the spectrum, so do the seven planes of Nature mentioned so frequently in the literature of Occultism blend one into the other without any abrupt transition and with no appreciable gaps between them.

We speak glibly of this world and other worlds, but we are all compelled to acknowledge some interplanetary ether in which all the globes revolve which we call by distinctive names; and we are further convinced that this all-surrounding ether is also inter-penetrative. This Earth of ours is millions of miles away from neighboring planets, if we consider physical distances; but when we take universal ether into account then there is no void space or empty distance anywhere throughout the Universe.

Astrology as one of the ancient Occult Sciences, long discredited and even now regarded with disfavor in many quarters, is assuredly lifting up its head and presenting its claims afresh for general recognition.

Books on Astrology are often too technical to be of much interest to the general reader, but a simpler type of literature dealing with this arcane subject is now appearing and being read with avidity by multitudes to whom the older and more ponderous tomes would prove almost unintelligible.

The real basis of Astrology is definitely Occult, for it reposes in the bedrock idea of the unity of the Universe and the consequent inseparability of one globe from another in a system of worlds, or of one planetary system from another in a larger synthesis. Seeing that popular works on Astrology are now coming rapidly to the front containing much important historical and scientific information (notably Graig's recent work "Stars of Destiny") the question of practical utility is beginning to assume formidable proportions in the minds of many earnest enquirers into this enormous subject. To judge the so-called Occult Sciences such as Astrology, Chiromancy and Alchemy correctly or even fairly it is necessary to know that there were two distinct views entertained of all these sciences in Europe in the Middle Ages and subsequently. The common opinion entertained by the illiterate masses was that all occult matters were attributable to diabolical influences or else to the chicanery of unprincipled tricksters who trafficked in general ignorance. The view taken by the really enlightened, such as sincere disciples of Paeacelsus and other decidedly

worthy scholars was that beneath the crust or within the shell of a crude literal terminology sometimes called "the jargon of the Mystics" there lay deeply buried a truth of immense importance to mankind. This hidden truth was revealed cautiously to sincere students, but was never publicly divulged for two important reasons: (1) on account of the impossibility of making profound mysteries clear to unprepared intellects; (2) on account of the fierce persecution to which honest men were often subjected if they dared to run counter to oppressive legislation directed against all who presumed to attempt to lift the mysterious curtain which ever hangs between the sensuous and supersensuous planes of Nature. There is always some degree of reasonableness in widely accepted rulings, even when such are largely unjust and irrationally arbitrary, and in cases of legislation against Astrology and all kindred therewith we can trace a well intentioned desire on the part of some conscientious legislators to protect an ignorant and credulous multitude against the influence of practices into which they might readily fall, to their decided detriment, were they to dabble in matters for the wise study of which they were utterly unfit. In these days there is a great deal of legislation, even in America, based upon the antiquated supposition that the average citizen is not able to take care of his own interests and must therefore be protected by legislative enactments of a highly restrictive character. This attitude in a Republic which boasts of free schools and general education is antiquated and farcical and clearly shows the cloven hoof of unrighteous monopoly on the part of certain cliques who wish to enslave the masses for their own special exploitation. Nevertheless it is useless to deny that there are dangerous pitfalls to be guarded against if we attempt to cross the threshold of the borderland which separates the realm of gross matter from more etheric regions. The cry of danger is one that must be intelligently dealt with, but sane and sober handling of this topic precludes all hysterical denunciation of legitimate methods of psychical research as much as it prohibits all undue interference with scientific and me-

chanical investigations. There are dangers to be avoided everywhere, but did we permit ourselves to be scared away from investigation or experimentation by erecters of mental scarecrows, all research in the field of electrical science, aviation, etc., would be, quickly discontinued.

A popular story like "The Mysteries of Myra" which has attracted throngs to moving picture houses contains many suggestive implications. We need not take a novel or a play quite as seriously as a definitely scientific treatise, nevertheless works of so-called fiction are often teeming with records of actual fact only thinly disguised, and the old adage is always quotable "Truth is stranger than fiction," while the famous saying of one of Shakespeare's characters: "There are more things in Heaven and earth than are dreamed of in our philosophy," is ever applicable on all occasions. We may readily admit that there are two very definitely opposing kinds of Magic extant today, as in days of old. Parsifal on the one hand and Klingsor on the other, in Richard Wagner's most famous opera, are only extreme illustrations of righteous employment of occult force in one instance and of gross perversion of the same energy in the other; but it is Parsifal, not Klingsor, who wins the final victory. Many people now believe in sorcery, in the "evil eye" and much else connected with ancient witchcraft, and while it is not well to think on such uncanny subjects, it is impossible to totally disprove the existence of such unholy machinations. Now comes the practical application of the wise adage, *Knowledge is Power*. But what kind of knowledge, let us ask, constitutes or confers power to protect against malific unseen influences? The mere knowledge of their existence is no protection, rather does such bare information when given to timid and superstitious persons incline them to open themselves unwittingly to the very dark forces which they dread, for fear increases susceptibility. The knowledge which serves as a real protection is knowledge of higher forces operating continually on the side of virtue, for good overcomes evil while evil cannot subdue good. Simple innocence is not effective purity, there-

fore those who confound mere absence of active vice for positive virtue are mistakenly attributing to *non-resistance* the power of *divine resistance*, and herein lies a very serious misconception. We often quote the telling admonition "Resist not Evil," but do we as often continue the exhortation and proceed to emphasize what immediately follows "Overcome evil with good?"

To practically utilize occult forces beneficially we must learn to clearly discriminate between blind negativity and deliberate conscious receptivity, the difference between which should be easily apparent to even children of average intelligence. The simply negative individual is one who yields to every sort of unseen influence unthinkingly from sheer lack of individuality. Such persons may be fairly termed unbalanced sensitives who somewhat resemble *Kundry* in the tale of *Parsifal*, for we are told that that curiously complex character was sometimes employed by emissaries of the Holy Grail to render useful service in a benevolent interest, while at other times she was under the weird spell of the Chief of the Inversive Magi who were constantly working against the noble Knight.

Whenever we discover an extremely sensitive person yielding unconsciously to perverting influences we must treat the situation firmly but discreetly. Never is it allowable to denounce mediumship as such or seek to forcibly put a stop to the exercise of sensitiveness to unknown agencies; for this cannot be effectively accomplished, and whenever exorcism or undue repression is attempted it works havoc with a hyper-sensitive organism.

The first step to take in any trying situation where disorderly influences are apparently at work is to place the afflicted sensitive in the healthiest surroundings possible, making every effort practicable to divert the thoughts into wholesome channels while the body is sustained by simple food, from which all stimulants and narcotics must be rigorously excluded, and assisted to grow vigorous by exposure to as much fresh air and sunshine as are procurable. Sittings for psychical expression in good surroundings and in company with strong-minded kindly friends may

prove helpful, but miscellaneous gatherings where promiscuous influences are invited should be strictly avoided. As character is built up and health becomes fully normal an extremely sensitive person becomes less and less liable to anything that might fairly be styled obsession, a disagreeable word indicating possession by undesirable unseen influences. As Science means knowledge, a practical student of Occult Science will prove an effective antidote to those distressful experiences which overtake the ignorant who are unduly pliable. The stage gives us many illustrations of sensitive yielding girls being overcome by hypnotism of an unrighteous character, and the same plays frequently show how a strong honorable psychologist can break an unrighteous spell with the active co-operation of the will of the victim who is to be liberated.

"The Case of Becky" serves to illustrate how a good physician like "Dr. Emerson" can de-hypnotize a girl who came under the unrighteous influence of the bragging "Professor Balsamo." We must remember that there is an immense amount of bluff and boast on the side of dabblers in uncanny mysteries, but real power belongs only to those who are operating righteously. Addressing ourselves particularly to astrology we can discriminate between a view of planetary influences which can prove extremely helpful and one that is depressing, because blindly fatalistic. Astrologers are often challenged to vindicate their claims to be public benefactors, and to do this successfully they must once for all discard much archaic and misleading terminology and face the actual facts of genuine astrology redeemed from the excrescences which have so long obscured it. It is worse than useless to apologize for objectionable phraseology on the plea that it does not mean what it plainly says. Dictionaries give precise definitions of such common words as "benefic" and "malefic" and it is worse than useless to endeavor to read into the latter ugly word any other meaning than that of working mischief. Once let a sane and sober view of Astrology be intelligibly presented, free from Fatalism, and it will not prove difficult to convince any earnest investigator that this much villified science which has traveled

to our day from the hoariest antiquity, is well worthy of our attention and not our scorn.

To deal primarily with the twelve manners of people enumerated according to the naming of the twelve Signs of the Zodiac and also of the twelve Tribes of Israel is to present a fundamental outline of practical Astrology; then when we undertake to deal with more numerous divisions, by taking Cusps into account, we can elicit a good deal of interesting and helpful general information. Seeking more elaborate and far more detailed information we need to take note of the place and hour of a nativity, so as to ascertain in complete outline the leading characteristics of a child born in the midst of certain ascertainable psychical as well as physical environments. We must, however, move cautiously along this line of investigation and seek rather to gather fresh information continually by direct observation than by relying fanatically upon statements set down in books; the authority of which may be very doubtful. To offset undue credulity it is always well to consider the fact that in any large city, particularly in an immense metropolis like New York or London, a great many children born in widely different circumstances may have the same horoscope. A number of children may often be born on the same morning at any special hour we choose to designate and no two of them are likely to be so nearly alike as to be twins in the full suggestiveness of the expression, yet though some of these similarly-horoscoped children may give proof of wide dissimilarities in certain specific directions we shall surely be able to trace between them many evident likenesses in temperament, disposition and general tendencies. Nothing proves the superiority of natural predisposition over artificial environment more conclusively than the aristocratic tastes of some children born in very humble circumstances and the equally plebeian tastes of other children born to the proverbial purple.

In these days when vocational guidance assumes large proportions in the esteem of practical educators much information of great use to vocational directors can be gleaned from a reasonable study of astrology. Horoscopes invariably show

leading tendencies and were they heeded more than they usually are there would be far fewer misfits in all trades and professions than we now encounter. Economic difficulties sometimes interpose to prevent a complete carrying forward of suggestions made astrologically, but even when financial pressure and lack of wide opportunity for choice of employments narrows the open field considerably, there is still invariably some chance for devoting leisure time and holidays to the pursuit of efforts congenial to natural predilections.

Then when we invade the sanctuary of domesticity and venture to mention choice of friendly associates and even of marriage partners we find astrology rightly understood extremely helpful. In reply to the objection often heard in highly reputable circles that our intuitions can guide us accurately without astrological assistance, the admission can always be made that such is certainly the case wherever Intuition is sufficiently developed, but in a vast number of instances intuition is an almost unknown quantity, and wherever that admirable faculty is not sufficiently unfolded to be practically operative external aids cannot be successfully dispensed with. To cast a horoscope is by no means a difficult task for one who has some little skill in mathematics, and indeed a satisfactory ephemeris is so easily procurable that not very much calculation is generally required. It is in the reading of a horoscope that real good judgment is imperatively demanded. Many years ago when the famous British journalist William T. Stead was issuing a valuable periodical, titled *Borderland*, he called attention to the fact that interpreters of horoscopes differed widely in their versions of the aspects they all admitted to exist. The pessimistic turn of mind, which is always a bane to its possessor and to all who are in any measure influenced by it, reads tragedy and impending disaster into every so-called unfavorable indication, while the optimistically inclined interpreter invariably puts a bright or hopeful construction upon whatever may be observed.

The intelligent Occultist who is the happy possessor of an unusually well disciplined intellect balks at nothing he perceives, and he succeeds in steering between

all extremes, though his ultimate conclusions are invariably optimistic. "To be forewarned is to be forearmed" is a salutary proverb, but were no forearming possible forewarning would be likewise impossible. If the weather forecaster knows that storms are likely to arrive he recommends hoisting weather signals along a coast, because his trained intelligence assures him that precautionary measures may profitably be taken. The predicted storm may arrive at the expected time and display all the anticipated fury, but warnings may have been heeded and serious disasters have thereby been averted. Along the journey of life certain events are certain to occur, whether we foreknow them or not, but foreknowledge when intelligently utilized is never a negligible asset.

In cases where intuition is so highly unfolded that its happy possessor requires no outward guidance much confirmation of the general accuracy of astrological and other forecastings may be demonstrated by noting, after particular events have happened of a striking character, what were the configurations at the time of their occurrence. By this process much light may be thrown upon the two sources whence we derive illumination. Intuition, which is altogether interior, is decidedly the greater light which rules our day, while knowledge derived from external observations, no matter how accurate and valuable, can only be a lesser light which illumines our night season; but surely the wise Occultist who accepts both kinds of information and honors all channels through which intelligence can flow is far better balanced mentally than one who is so partial and narrow-minded as to exclusively approve of only what meets his own requirements and those of persons developed at present precisely on the same general level as himself.

When the inner or higher faculties of any human being are sufficiently developed to enable an individual to dispense with exterior guidance, such a one becomes a guide unto others who are climbing the hillsides as he formerly ascended them. True Occultism does not necessarily recognize orders of angels attendant upon humanity who are of other than human

race, though the existence of such celestial hierarchies can never properly be denied, for it is only with the elder brethren of our own human family that we are immediately concerned. It surely follows logically along the line of progressive development that the teachers in our schools should be graduates therefrom, for none can know so well how to meet the needs of a rising generation as those who underwent the very experiences in a generation gone by that the children of today are undergoing.

Helps along the road of attainment are numberless, but each aspirant for hierophantic honors must in a very real sense tread a lonely road, for the deepest realizations of the soul must be its individual property, born out of its life discipline, not merely accepted on belief through exterior testimony. To know, and to know that we know and how we know, is the goal of initiation. Mysteries are resolved into transparencies when we are sufficiently advanced along the road of achievement, therefore the word *occult* is finally dropped, for the once hidden has become the perfectly revealed. To devote a consecrated time daily, or at least nightly, to employing our inner faculties is to place ourselves in the way of genuine illumination, and when we are illuminated we no

longer suffer from perplexities and doubts concerning the path of rectitude. The intelligent Occultist contends for inner light far more than for any outward radiance, no matter how brilliant. To kindle the lamp within and keep it brightly and steadily burning requires that true devotion which is often designated Prayer and Vigilance.

We none of us know how great we are within until we make a constant practice of trusting the interior light which is the property of all humanity. Concentration of thought and attention upon a selected object of desire is always a preliminary step. Faith, in the sense of trust or confidence, surely follows, and this eventually blossoms forth into clear-eyed spiritual perceptiveness, when, inwardly illuminated, we see no longer as through a thick veil or enveloping mist, but as we behold a landscape on a clear day when there are no barriers to intercept our vision. The greatest of all practical benefits accruing from the exercise of inner faculties is that we rise superior to deception, alike to deceiving and being deceived. The triumph of Occult Science will be complete only when the world contains a sufficient number of trained Occultists to render attempts at misrepresentation no longer profitable.

Gleams of Light

Through Mr. Clark, Medium.

By his Guide, Albert Jeremiah Eagen,
Minister

Sweet Hour of Prayer, Oh Sweet Hour of
Prayer,

Thou art a comfort to me

As I am praying to thee.

Oh, Infinite Spirit, for help from Thee

As I am kneeling under this beautiful tree,
Which Thou hast given to me,

You open my eyes to look

At a beautiful scene, at the green fields
before me.

I look at the daisies and buttercups so
sweet,

The cowslips and the daffodils, and the
violets so blue.

Then I look down in the valley

At the running stream so clear;

Like crystals it glistens in the sunshine
serene.

The green water-cress, the evergreen,
The overhanging willow tree, the ferns,
the bluebells,

With their clusters so sweet.

Then I look around and see a mountain
so high and so green.

And behold, a beautiful vision I see

Of silvery clouds as they open to me.

Then I see the angels smiling to me;

In their glorified robes they are beckon-
ing to me;

With outstretched hands they are calling
to me:

"Peace and Good Will to Thee!"

Onward and Upward forever to thee.

Look what God has given to me.

Missing Daughter Recovered Through the Aid of Spirit Forces

By T. L. CARROLL.

Some months ago the writer had the pleasure of making the acquaintance of a well-known New York clergyman, a member of the Dutch Reformed Church. At the time the mysterious disappearance of a small boy occupied a prominent place in the public mind. During the course of our conversation it developed that the minister was very much interested in the case and was leaving no stone unturned in his efforts to find the boy. He was a believer in the truths of Spiritualism and had invoked the aid of several mediums in his search, but without result. He was discouraged and, consciously or unconsciously, used the familiar arguments of opponents of the authenticity of Spirit messages, i.e., that it is not the spirits of our loved ones who give the messages but spirits who misrepresent themselves. To all argument he replied: "If they are what they claim to be, why do they not help us in a case of this description? Each medium I have consulted has given a different answer. I have been given addresses where the boy was said to be which do not exist. I have spent time and money on wild goose chases. The poor mother is suffering and I can get no results from my investigations." His arguments seemed unanswerable and the writer, who has endeavored to the best of his ability to investigate the phenomena of Spiritualism, was much discouraged. However, in striving after the truth we must be persistent and not allow ourselves to be sidetracked by a seemingly unexplainable incident. Our lives on this planet are full of contradictions, setbacks, and disappointments. Are we to suppose our departed friends and relatives become perfect just so soon as they shed their mortal bodies? The grub does not become the beautiful butterfly in one instant. Is it not possible, then, that the Spirits have to undergo a process of evolution? Why should we expect our dear departed ones to know and understand

everything pertaining to our material troubles? It may sometimes happen that they cannot get in touch with the right conditions and are therefore unable to help us. If it were possible always to be sure of the right kind of assistance at the psychological moment, we would not have to wait for the millennium; it would be here, now! Following this line of reasoning within myself I continued my investigations and when I heard that Mr. Christensen, the Danish Psychic, had been instrumental in recovering a missing daughter for a distracted mother, I felt that at last I was to be rewarded for the faith that was in me and that I had obtained the indisputable proof I had searched for. In order to be convinced, however, I arranged an interview with Mrs. Anna Sindlinger, the lady whose great trouble had been brought to a happy ending through the medium of Spirit messages.

I found Mrs. Sindlinger to be an intelligent woman, and, though naturally full of gratitude to, and praise of, Mr. Christensen for his help, she gave a graphic and connected account of her experiences. Following is a summary of the questions put at the interview and the answers given:

Q.—"Mrs. Sindlinger, will you give me some particulars of the search for, and the recovery of, your daughter? Tell me how you came to consult Mr. Christensen."

A.—"My first meeting with Mr. Christensen was at a large public meeting in Tuxedo Hall on October 26th, 1915, held to protest against the unfair treatment under the law meted out to mediums. Mr. Christensen gave demonstrations by answering questions blindfolded. The question I put to him was, 'Where will I look for Frances?' His answer was: 'There is only one person who knows where Frances is; that is a woman.' My daughter disappeared on Thursday, Sept. 11, 1915, and I notified the authorities on the following Saturday. The police

sent out an alarm for her and did all they could to help me but without success. She was traced to Newark, New Jersey, and I went there, but nothing more was known of her movements. After this event my friend said to me, "Why don't you go to see Mr. Christensen, President of the Psychological Research Society of New York, Inc.?" I took her advice and my first question was as I related before."

Q.—"The answer you received to that question could hardly be termed satisfying. Did you put any further questions?"

A.—"The next meeting of the Society I attended was in January, 1916, and the question I put up was: 'Where is Frances?' Mr. Christensen replied, 'She is in a western direction from here.'"

Q.—"What did you do then?"

A.—"I joined the Psychological Research Society on April 3, 1916, and interviewed Mr. Christensen privately. At that interview he said: 'You will have to wait until you hear of a certain letter before going to Pittsburgh, then go.' I found out the address at which the woman whom we call S. and Frances were in Pittsburgh, from my sister-in-law. I heard of this certain letter being received and I then went to Pittsburgh, and brought my daughter back with me."

Q.—"Were you acquainted with anybody in Pittsburgh? At the time of the interview were you thinking of the possibility of her being there? I ask this question because of the possibility of thought transference or telepathy being

an explanation of the answer you received to your question."

A.—"No. Only the lady with whom my daughter was living, and I had not known or met her previous to my visit in search of my girl. I had felt more that she might be in Chicago."

Q.—"Do you feel that it has been through the mediumship of Mr. Christensen that you recovered your daughter, and not by any other means?"

A.—"I certainly do."

Q.—"Have you told your daughter of the means employed to trace her?"

A.—"Yes, she feels that higher forces are guiding and protecting her. S. said she had been to Spiritualist meetings in Newark, but she has never seen anything like Mr. Christensen's demonstrations. They are most wonderful. My daughter told me that while she was in Pittsburgh, she had no rest. She said that while standing in the pantry on one occasion she saw a vision of me and felt that I was worrying about her and that she must go home."

This terminated the interview and I came away with the feeling that here was an answer to the doubters and skeptics. A mother and a daughter reunited by the aid of Spirit forces and both better off for their trying experience in having gained indubitable knowledge of a life hereafter and that our departed friends can and will help us if we will but believe. The Spirit to whom Mrs. Sindlinger is indebted was that of her mother.

War Prophecies

A Summary of Forecasts Ancient and Modern
(Continued.)

The first authentic account of what is known as the "prophecy of Pinsk" was contained in a letter written from Nice in 1854 by a Polish Jesuit, Père Gregorio Felkierzamb, to a brother Jesuit in Lyons and published in the Italian "Civilita Catolica" in July of the same year. The prophecy relates that in the monastery of Vilna, in Lithuania, in the year 1819 (five years after the partition of Poland), dwelt a Dominican monk named Père Korzeni-

ecko. This monk, whom the government had forbidden to exercise his office under penalty of exile, opened his window at nine o'clock one evening before retiring to rest, and, standing with his eyes raised to heaven, prayed to the blessed martyr Andrew Bobola, one of the saints of Poland. Suddenly he saw standing by him a venerable figure in the garb of a Jesuit, who thus addressed him: "Behold, I am he whom you have invoked. Open again

the window and you shall witness what you have never before beheld." The priest obeyed, and to his amazement saw, not the monastery garden with its enclosing wall, but an immense plain stretching away to the horizon. The Saint again spoke, "The plain that unfolds itself to your view is the territory of Pinsk, where I had the glory of suffering martyrdom for the faith of Jesus Christ. Now, regard it again and you shall have the knowledge you desire so ardently." In a moment, as he gazed, he saw the plain covered with innumerable battalions of soldiers. These hosts were engaged in a terrible *melée* such as would mark the most sanguinary war. The religious was aghast and bewildered by the awesome spectacle.

"When," said the martyr, "the war of which you have just seen a picture shall have given way to peace, then Poland shall be restored, and I shall be recognized as its principal patron." The Dominican, filled with joy, but fearful of an illusion, begged for a sign that should enforce the reality of the vision. The Saint answered, "It is I who have given you the assurances of all this. This vision that your eyes have dwelt on is real and true and it shall come to pass as I have announced it to you. Take your rest, but before I depart I will leave you a sign and proof of the reality of what you have seen and heard." Saying this, the Saint laid his hand on the table of the cell and left visible the print of it clearly delineated on the wood. In an instant the spirit had disappeared. The following morning the Dominican, on rising, eagerly reassured himself by the sight of the printed hand that his vision not had been a dream. He lost no time in summoning his brethren to see the omen, and hear the solemn prediction.

The celebrated prophecy of Mayence dates from 1854. Thirteen of its eighteen verses have come true; verses 14 to 18 remain unfulfilled:

14. In that day seven species shall fight against three in the Quartier des Bouleaux, from Ham to Paderborn.
15. Woe to you of the north—the seventh generation must pay the price of your ambition. Woe to

you of the east; never were such armies seen in the world

16. Three times the sun shall pass over the heads of the combatants without being seen through the clouds of smoke and gases.
17. At last the chief shall be victorious.
18. Half shall be destroyed and half shall be free.

The Plain of Cernay has fatal significance to the Alsatian mind. Legend tells that in the centre of the plain, beneath a great rock called the Bibelstein sleeps Frederick Barbarossa, who bore the title or Duke of Alsace. He sleeps "awaiting the hour of destiny." From generation to generation the people have transmitted the prediction that the Plain of Cernay, soaked with such old waves of human blood, must be the scene of the most gigantic battle of the world, to "put an end to the wars of nations" and "in which so many men will perish that there remain after the carnage only women and children. A boy of 14 will announce the end of the battle and raise above the mountain of the dead the flag of the world's peace!"

Among the prophecies of Kosmos, a monk venerated as a saint in the Orthodox Church, is one predicting the downfall of Turkey. "The day will come," said Kosmos, "when men will converse by means of a wire, those in Russia speaking to those in England as if they were in adjoining rooms. A carriage will be invented which will outstrip the hare in swiftmess. The Ionian Isles will be delivered before Epirus. When you see many ships assemble on the coast of Greece, women, children, and old men will be forced to flee to the mountains to escape the sword of the Antichrist until the day when the Allied Christian Kings shall march on Constantinople. The blood shall flow in such torrents that a lamb might swim in it. Happy will be those who survive these horrors. The Turks will be divided into three parts, one of which shall perish in the war, the second retreat to Asia, and the third remain in Europe accepting Christianity. None of those who hear me will see that day, but their children may live to do so." Kosmos was born in 1778.

The Spiritual Mystery of the Modern Drama

By W. J. COLVILLE.

(Continued.)

The thinking people of today are questioning fearlessly all external evidences. Christianity and all other religions are on trial and up for judgment; every form of phenomenal appeal is also being ruthlessly investigated, and much that aforesaid passed muster with the multitudes, who scarcely questioned what they had been taught to believe, is now dismissed as of too doubtful origin and import to serve longer as a basis for faith in immortality. But now comes the New Age evidence in the form of an intensification of interior responsiveness to spiritual appeals, for the super-physical faculties of the rising generation are bearing incontrovertible witness to the reality of the super-physical. Old beliefs may wither, old superstitions may be relegated to oblivion, but the soul is becoming more and more its own incontrovertible witness. As the stage ever seeks to keep in touch with the public pulse, and whenever possible to lead in addition to interpreting popular sentiment, we need not be surprised to find our strongest modern playwrights giving us situations which powerfully portray the growing acknowledgment, on the part of the most enlightened sections of all communities, of the truth that there are forces at work in the Universe all about us, both when we wake and when we sleep, belonging to planes of Nature far more potent and extensive than the narrow realm of physical existence, which to the materialistic intellect appears the sum total of the knowable.

Turning now to a very different and yet by no means unrelated type of play, which has held its own triumphantly and calls forth the deepest sympathies of the truly intelligent, we rejoice to mention in terms of unqualified esteem "The Passing of the Third Floor Back," by Jerome K. Jerome. In our judgment this is indeed a masterpiece of dramatic accomplishment, for it is a true and completely satisfactory solution of the greatest of all practical problems in experimental educational psychology.

Metaphysicians of all schools wisely insist that there are mental or psychical influences operative in the world of everyday existence far more effective than all external agents; but though the theory is sound and the good doctrine is widely promulgated, we seldom witness a complete demonstration of this sublime philosophy. Jerome has treated the theme dramatically with great simplicity and directness, and suggested to all who witness his highly convincing play how we can all take a hand in bringing about the excellent consequences of wholesale reformation which the Stranger from nowhere in particular is seen to effect in the London boarding house.

The fact that no personal name is given to the hero renders the plot the more impressive. There is a charming air of mystery about the visitor who arrives so modestly but works so powerfully for good as soon as he has become an inmate of the Bloomsbury boarding house. The landlady is a very usual type, a woman who, though at first presented in anything but a highly moral light, very soon succumbs to the pressure of genuine unaffected nobility. There is an immense problem solved in the treatment of this landlady who has doubtless had many an unpleasant encounter with dishonest boarders and has become outwardly hard and unscrupulous, but beneath that perverted exterior there is a kind heart and a love of equity. The Stranger is willing to take any accommodation offered and pay any price that may be asked; he, therefore, looks like an easy target for the arrows of the exorbitant proprietor of a house in which the inmates all seem desirous of getting the better of each other by any means available.

The great lesson taught vigorously at the very outset of this truly elevating drama is that we are all susceptible to the influence of sincere nobility; that no matter how far any of us may have strayed from the straight path of rectitude we only need to be directly confronted with genu-

ine integrity and forthwith we begin to respond to a silent mysterious appeal made to our inmost nature, whose instincts may be temporarily suppressed and stifled, but can never be actually destroyed. The landlady not only refuses to accept more than a very fair rate of compensation from the new boarder, whom she had at first endeavored to greatly overcharge, she is led by the same irresistible spiritual influence emanating from her unexpected guest to consider the welfare of the maid-servant for whose wellbeing she had heretofore expressed scarcely the least concern. To the average onlooker at human life, who observes superficially but does not reflect upon the influence of secret influences, such a sudden transformation of tendency must appear farfetched to the point of extreme improbability; but to one who has grown used to peering below the surface and tracing the inner workings of emotion, there may appear nothing extravagant in this seemingly sudden conversion. The problem of conversion is very seldom intelligently tackled on account of prevailing false beliefs concerning the true inwardness of our common human nature. Once let it be admitted that the average human being is intentionally kind, but often that interior kindness has become overlaid with an encrustation of callousness and inordinate self-seeking, and it will no longer seem improbable that an appeal may be readily and successfully made to a dormant instinct which has been long neglected, like a plant deprived of necessary light and moisture left to wither and grow deformed in an unwholesome atmosphere.

Not only the landlady and the serving girl, but all the boarders are shown to be susceptible to the good offices of the Stranger, who at first appears among them as one whom they may treat discourteously and regard as a visitor from the country ignorant of metropolitan life and city business methods. They soon find, however, immense strength of character lies behind that modest unassuming exterior. The men and women who are seated at the dinner table and subsequently assemble in the drawing room, are a motley company with no very prepossessing member, for all are sadly tainted with undue selfishness

and there is a disagreeable mercenary spirit among them, and worst of all, a decided spirit of cantankerousness.

One of the prominent characters, Miss Kite, displays the most distressing aspect of unmitigated selfishness, which is as irrational as it is displeasing. Sitting on a newspaper to prevent other people from reading it, when it is intended for the use of all inmates of the house, displays in a single act a definite twist in character, illustrating the oft-discovered "dog-in-the-manger" attitude. To endeavor to get something for one's own use away from others who have an equal right to the enjoyment of it is unneighborly and displays a selfish disposition, but it by no means equals the absurd and hateful tendency we often see displayed by petulant and disgruntled persons, to deprive others of things for which they themselves have no use because they take a fiendish delight in realizing that they have annoyed or inconvenienced their unloved neighbors. An intelligent psychological analysis of Miss Kite shows her to be a soured woman in early middle life, 39 years of age, but endeavoring to pass as still in the early twenties, with no satisfactory object in life and no interest sufficient to call forth and gratify her latent kindly impulses. Such a person easily becomes a soured young-old maid, but it only needs that some new interest should enter her life, and arouse sleeping excellencies within her, for her to become (as Miss Kite soon becomes in Jerome's uplifting story) a decidedly useful and amiable member of society. Her make-up and simpering manner are merely unbeautiful accessories which she is soon led to discard, and the improvement in her appearance when she has discarded unlovely artificiality is simply symbolical of the change of attitude wrought within by the ministrations of the Stranger who succeeds in calling forth the best in all with whom he comes in contact.

The young business men, one a stockbroker and one a clothier, are just as readily amenable as are any of the female characters to the Stranger's influence, and this point is well sustained throughout the play, for sex is always negligible, and so is age, when we are appealing to the im-

mortal element in human nature. Both these smart young men endeavor to deceive the newcomer at first, but they soon find they cannot do it, and then it is that his turn arrives, and with this turning of the tables they are enobled by him in place of his being entrapped by them. Several other interesting characters appear with equal prominence as the narrative proceeds, and it is with marvelous ingenuity that Jerome places before our mental vision so many types of men and women, each drawn clearly as a cameo, and the particular weakness of each is shown as a means whereby strength of character and sweetness of disposition may be evolved. It has been truly said that our vices are virtues gone astray even as the archfiend Satan is but Lucifer inverted. The motto of certain Occultists and Magicians, *Demon est Deus Inversus* (a demon is an inverted divinity) is profoundly true in the domain of psychological research, and it should be the work of pulpit, platform, press and stage alike to illustrate this truth with such forceful reiteration that we may see our way to effect those greatly needed and much desired reforms which are now languishing in many places, not because there is no goodwill among the people but on account of that pessimistic view of human nature which must be completely eradicated before reformation on a larger scale can be definitely demonstrated.

It is the all-inclusiveness of Jerome's tribute to the success of right methods for social elevation that makes "The Passing of the Third Floor Back" a really great moral drama. Had anyone of the characters been left in darkness, like the Bishop of Lancashire in Kennedy's "The Servant in the House," we might have found a weak spot in Jerome's optimistic philosophy; but when no one fails to respond to a noble overture there is no loophole of escape from the highest implications of uncompromising Universalism. The girl who is about to marry an elderly libertine for his money, whom she certainly does not desire for a husband, while she is truly attached to a young artist who loves her sincerely and is well adapted to become her marriage partner, is told by the Stranger that she will not make the inappropriate marriage; then when she turns

to him with the question as to what will prevent it, he immediately touches exactly the right key and the melody rings out "Your own better self." In those four deeply expressive words we have solved the whole problem of human elevation. It is not by compulsion from without but by evolution from within that humanity must be purified and elevated; but though this statement is fundamentally true, we must always bear in mind that evolution is accomplished through the active co-operation of two sets of forces,—one outer and the other inner. To call forth latent possibilities stimulus from without is often needed; but it is finally the awakening of something divine within which effects regeneration. The libertine is just as amenable to spiritual appeals as any of the other characters, and he shows his true nobility of temper by giving up his desire to marry the maiden and devoting a portion of his large means to smoothing the path to marriage and success of the young lady and the promising young artist to whom she is betrothed. The father and mother of this interesting daughter have long been estranged in spirit though never separated externally, and they also respond to the benign influence of the Stranger and find out how good it is, and not difficult, to show each other the same kindly consideration which made their early married life almost ideal.

Leaving our readers to add greatly to the small list of really good plays we have mentioned, we will give as a closing suggestion a word about the ending of the play to which we have devoted the largest share of immediate consideration. The Stranger remains in the boarding house just as long as his spiritual services are needed; then when he has accomplished his mission he takes his departure, blessing all the inmates and with the blessing of all resting upon him, going forth to other fields of action, there to sow the same good seed and pursue the same firm kindly ministry of spiritual awakening. The opportunity of the theatre in these days is great beyond measuring, and not only the "legitimate" stage, but the motion pictures also can do a mighty work in inculcating the soundest spiritual philosophy.

Concentration: Its Fundamental Value

By FANNIE M. FESSLER.

The value of concentration cannot be over-estimated. But why has the general public failed to give sufficient attention to this subject? Simply because of all great things, those which should be considered the most are considered the least. Notwithstanding that our greatest truths meet with such unreasonable prejudices, let us give this particular subject a fair trial, by practicing it at every opportunity, knowing moreover that we will profit by so doing.

Let us first endeavor to define and analyze the subject of concentration, especially for the benefit of those who are not as yet familiar with it; also to avoid any adverse criticism that might be entertained with regard to the value of developing concentration. Concentration is the power which enables one to keep his or her mind centered on any one thing, without allowing any conflicting thought or thoughts to enter. It is absolutely necessary to concentrate every effort into your work in order to make a success of it. Again, concentration develops certain brain cells and strengthens the memory more quickly than any other method. To concentrate means to think, and thoughts are things. We are always bound to receive our thoughts in the exact manner, as they are projected.

Let us now consider the value of concentrating the mind, by citing as an example the following, viz.—Mr. Jones, now of a very unbalanced mind, probably because of some great loss, which is causing him considerable worry and uneasiness, is asked to solve a problem. He makes every attempt and tries again and again, but all to no avail. He is considered as being very intelligent, but the trouble is he cannot solve the problem. Why? Simply because the conflicting thoughts of that particular loss constantly enter into his mind and keep him from concentrating every effort on the problem. Now, if he were able to concentrate his mind, he could throw off or banish these conflicting thoughts for the time being, and concentrate every effort in one direction or on any one thing.

It is immaterial what work or business one wishes to enter into, as concentration plays the most important role in all things. For instance, consider the duty of a busy housewife, who is just preparing a large roast. Her thoughts are not on her work, but are far away; she is wondering whether she will have a nice time at the party. Her thoughts are so confused that she puts salt on the meat twice, having forgotten that she had put some on previously. Then when she is told of the unpleasant and salted taste of the meat, she will not be able to understand and can scarcely believe how such could possibly have occurred.

Whatever your profession or business may be, you will find that, if you are able to concentrate your mind properly, half of the battle is won. It helps to bring about harmonious conditions and, at a Spiritualist Seance, we are always asked to concentrate our minds, otherwise no satisfactory results can be obtained. The power to concentrate is also necessary in treating disease by Psycho-therapeutics. Concentration is absolutely essential to success in the practice of hypnotism.

The expression of the face will often show a person is in deep thought. Often a person will be sitting in silent thought, when suddenly he will be disturbed and interrupted by a friend, who will approach him with something like this, "Hey! there, John, are you off in a trance?" The thinker will often become vexed and generally remark by saying, "Don't bother me, can't you see that I'm trying to think of something." This proves beyond a doubt that when we intend to think of anything very seriously, absolute quietude and silence is required, and we can only expect to find such conditions when we are alone and in our own room.

We have dealt with the importance of this subject, now let us dwell upon the more practical part, in other words, we will explain how concentration can be developed. Just delve into this subject with a firm belief and desire to achieve that for which you are striving; laugh at the

thought of failure and if you are real sincere about it, success will be yours.

In practicing concentration, recline in a comfortable arm chair, relax as much as possible, close the eyes, so that the objects that cross the vision will not interfere with the concentration: become passive, absent-minded or, in other words, allow your mind to become a perfect blank, just for a few seconds. Then allow one thought to enter your mind and center on that thought, without allowing any conflicting thought or thoughts to enter. If any conflicting thoughts should enter, banish them immediately. Another good method is to sit in subdued light, place either a polished brass button or a diamond on a black cloth and gaze on it constantly, and at the same time concentrate

your mind on one particular thing. If you desire to practice concentrating the mind in daylight, use the following method. Have at hand a paper funnel and have a marble, a polished brass button, a metallic disc, a diamond ring, or something similar. Hold the wider part of the funnel close to the eyes, place any one of the above mentioned articles about a foot distant from the funnel, gaze on it constantly, at the same time concentrating every effort into your desire for success or whatever else you may wish to achieve.

After you have practiced the methods that are above outlined, and other methods which will come to you after you have had a little practice, you will be able to concentrate your mind any place or object.

Footsteps on the Stairs

BY FRANCES WILLIAMS BURTON.

"The golden jasmines swung their
chalices,
And scattered such sweet odors on
the air,
That blithesome breezes swooned
and reeled with joy."

"On my second visit," my father told the Doctor, "I decided that I would spend the night in the large reception hall. So I laid down on the settee, near the staircase, and closed my eyes and abandoned myself to a sense of freedom from all disturbing thoughts. I felt myself being lifted upward, as upon a cloud, then allowed to sink down again into peace and quietude. There came the sound of the soft splash of a fountain, the odor of flowers was wafted in upon the night air. Shadowy forms flitted in and out of the rooms, some disappearing upon the terrace, some vanishing as if a door were being closed upon them. Then I heard the light tread of a foot upon the stairs and the rustle of a silken gown against the banister, and a girlish figure was outlined against the dark background, her face turned aside, her jet black hair in thick curls about her shoulders. She paused, then came slowly forward, her face all the while averted, and

she too seemed to vanish toward the terrace."

"Yes," said the Doctor. "It was my aunt whom you saw. She fell madly in love with a Union soldier, whose regiment was camping in the grove near the house. Such a match, my grandfather declared, was out of the question—preposterous! Old Uncle Amos, the caretaker, says that grandfather kept her locked in her room during the entire time the soldiers were stationed in the grounds, but that she met him on the terrace, over by the fountain, every evening, just the same. It is my opinion that Amos carried the key to her room, but if so the secret will die with him.

"When the war ended, my aunt used to take long walks or sit by the fountain, then, after awhile, she remained in her room up stairs, almost altogether. She became very despondent as the days lengthened into weeks, the weeks into months and her lover did not return. Then she died, Amos says, of a broken heart. On the day of her funeral a letter came, but it was returned, merely with the notice of her death."

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Reward to Come

By ALBERTA S. BRYAN.

Some individuals think that there is not much in life for them; they never think that as you sow so you reap, in this mortal sphere.

So many get weary of life's struggling from day to day and they sigh for relief; but they want relief without any work on their part. Everything seems to fret them, they feel that they are the only ones made to pass through life's struggles, and that all of the burden is on them alone. Never do they think that others are passing through even a harder ordeal with nothing thought of their trials. But we often feel that we are the only ones who are made to suffer in this mortal sphere.

Some do not cultivate for themselves better surroundings, by throwing out good thoughts. Thoughts vibrate. They aid you in obtaining happiness, because evil comes to those who think evil just as long as they do not cease their evil thinking and work at will to do the best that they can, under all circumstances, to make the best of life.

Our mind will never find rest in this mortal sphere, no matter how hard you strive for the human's bread and dig and delve with hands and head to get it. Experience shows that even absence of occu-

pation does not bring rest.

Did you ever think how very soon we will leave it all behind in mortal life? For there is one thing sure, we all must change this mortal life for immortal life, when all of us, rich and poor, are obliged to answer the urgent call; when it comes to mortals, we cannot say delay.

There is not much in this mortal life, after all, and it seems that life here is not worth all of the strife and discord which we all have to pass through.

Some mortals never have time to think over what life really is; but if they listen, voices will reveal to them what life is and what higher thoughts are to them, because they will give you aspiration for something beyond the grave. The spirit voices will give you proof of an existence that is real, just over in immortal life—where we get our merits and that perfect peace which cannot be realized here, because our daily cares sap from us so much that we do not have time to think—with all of the trusts and capitalist power to battle against.

Poor mortals will get their reward hereafter, in the life beyond the grave, called immortal life.

What is a Spiritualist

By SAMUEL CLARK, Medium

A Spiritualist is a man or woman who has received a new birth on this Mother Earth, who has followed the readings of Christ, and who has come to the conclusion that there is a life after death. If the Bible is true, then there must be a Spirit World, too. And we know there must be a Some One, or Something that guides this vast Universe. Look at the sun, the moon and the stars above. Look at the storms, the rainbow, the lightning, and the white dripping snow. And what then? There must be a Supreme Power above. And, friends, look at us. Where do we come from, and where do we go to? Friends, I can tell you that we live after death, and as you make your heaven here you take it with you, and as you make your hell

here you take it with you, "for in My Father's house there are many mansions." "Seek ye and ye shall find." Where there is light there is joy and brightness. Where there is dark there is sin and sadness. And, friends, I can tell you, when you lie on your deathbed your judgment day comes to you, and then you have to pass into that great life beyond. Then your eyes are opened to the beautiful scenes around you, and you see your loved ones come to you, and your dear friends too. Then you know there is a God, a loving and a Just One; and you can see the angels too. This is a Christian Spiritualist, who follows the teachings of Jesus Christ, and believes in our Heavenly Father above.

Creation and Recreation--Civilization Decadent

By J. C. F. GRUMBINE.

To a person of wide vision, experience and travel, progress and evolution express themselves in circles and cycles. However involved or unrelated they seem to be, they are never homogeneous or the same. The empires and civilizations of antiquity had their sunrise and sunset, their splendor and darkness, yet their downfall marked no path of glory for other and future nations. A nation as a child must have its experience and learn its lessons, yet these lessons, though luminous to the student of history, seem unprofitable to any other nation or person. To view creation in the light of an egg is to consider its potentiality. Nothing can be evolved that is not involved. Life in the form is life in the seed, but the latter is life manifest, while the former is life unmanifest. To consider life in its potential and active form is necessary, if we are to understand creation. The mystery of the universe is not that matter exists, but that matter or the form impells one to hypothecate spirit or soul. The rationale of Spiritualism, its spiritual hypothetic proofs of the reality of spirit, is not its denial of matter, but its affirmation of spirit; its unqualified demonstration that matter is only a form, an appearance, of that which is eternal, and when that appearance changes or perishes, it is the same. Creation, as the egg, involves all that is a formal, phenomenal manifestation, but that which creates, the creator, is eternal, changeless and Divine. Need I add that when I speak of the Creator I mean the Divinity or God potential in all life and form!

It is not strange that creation should pass through periodicities of circles and cycles, and that even the soul should appear to be subject to the same law when it is expressing life and consciousness.

However, the student of the New Psychology and of Occult Science must always remember that the two words "creation" and "re-creation," or "material" or "spiritual life," determine the downward and outward or upward and inward swing of the arc of Divinity. If the former, it is

subject to death, if the latter it is subject to life everlasting.

The Divine is never born and it never dies. A life established on the consciousness and reality of the Divine is eternal. Immortality relates to the inner, spiritual life of the soul, rather than merely to its post mortem existence. All souls survive, live after the change called death, but to become conscious of their immortality spiritually is to realize their divinity.

Spiritism is Spiritualism personified; it is the pyramid of life upside down. Phenomena do not prove reality, any more than a reflection proves substance. The evidence of our Divinity must be spiritual—not material, and he who is conscious of his Divinity, is conscious of his immortality, while he who thinks he is immortal because he sees a ghost, has not yet learned the alphabet of Spiritualism. The so-called dead reveal themselves to us as well as to themselves, not by earthly forms or phenomena, which mean nothing to them, but by proofs, which lead them to acknowledge that which, in the midst of death defies death, because it is eternal and which they realize at last is not of their mortality, but of their immortality—their Divinity.

Now to bring the human mind into this consciousness and the human life into this realization is recreation. This is the Buddha—the Christ life. To realize our Divinity now and here, before we pass through sin or death, is the purpose of human destiny, the soul involved in the egg of creation. That men and women make civilization what it is, is true. And if civilization is decadent, it is because we are living on the plane of creation and not re-creation, in the mortal, not the immortal mind, for this selfish existence of birth and death, and not for the divine life of love which is eternal.

Cowardice is born of refusal of physical powers, such as mind, nerves. These forces analyse to give up egotism and accept higher leading.

✿ CORRESPONDENCE ✿

MEDIUMSHIP A PRICELESS TREASURE.

To the Editor of THE SPIRITUALIST.

Perhaps the following, showing what lead up to my acceptance of the truths of Spiritualism, may be of interest to some of your readers.

My husband, John West, was drowned three months after our baby's death. My sorrow at their loss seemed almost unbearable and I felt, at that time, that they were gone and was left alone with one child, a daughter five years old.

I was brought up from childhood as a Methodist and had no hope of ever seeing or feeling them near me until I should pass away, and then, according to the teaching of our church, I might be in one place and they in another. It all depended upon the judgment day whether we should be together or separated for all eternity. But a wonderful thing happened I was living in Pittsburgh at the time and a friend asked me to go to the Bouquet Street Spiritualist Church. She said I might get a message from my loved ones. I was anxious, but I did not believe in such things. However, I decided to go. The church was packed and the music was good. I remember the organist was a blind man and he was a beautiful singer. I do not remember the name of the message bearer but have always felt very grateful to her for what she told me.

After giving many messages she came to me, pointing me out as she stepped down from the rostrum. When she reached me she took my hand and said, "Oh, my! Oh, my! the power! You will be a public medium some day. A man who stands by you says 'Tell her there are two here and two there.' (He and baby; I and my eldest girl. Our family had been cut in two.) He says, 'I shall help you now for while on the earth plane I neglected my duty but I love you and will help you. You will never want...' She then continued: "Baby is talking now and wants to

tell you that 'Ring' is the emblem of love and just say that my face is all right now."

Here is the explanation of the above message. Mr. West drank a great deal, but was a kind and loving father. Baby was three years and eight months old when she died in Allegheny Hospital after an operation on her face, having her cheek partly cut away. That is why she said "My face is all right now." As to the ring, the last thing she did was to hand me a ring she had been playing with and said, "Here, mamma, ring," and then passed over. Their messages that day made a Spiritualist of me and no money could buy the happiness I received from the knowledge of my loved ones' return and their messages to me. Every word the medium said to me as to the future has come true. I have been a public speaker and medium now for several years. I had never seen the medium before nor have I seen her since. I am happy in a religion that proves its teachings,—a religion that lets us know that God's power is in us and that it is for us to use, and, above all, that we do not need to pass over to be with those we love for they are with us always and love never dies.

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* * *

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